तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Sri Krishna Kathamrita
Bindu

Issue No. 88 *Fortnightly email mini-magazine from Gopal Jiu Publications*
10 October 2004 *Śrī Indirā Ekādaśī*, 12 *Padmanābha*, 518 *Gaurābda* Circulation 1,643

Highlights

• No Diplomacy, No Politics
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
• Rascal Mind
Sri Srimad Gour Govinda Swami Maharaja
• Rama's Victory over Ravan

No Diplomacy, No Politics

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

For a *vaiṣṇava* there is no suffering. But he is very much anxious: "These rascals are misled. They are going astray, unhappy. How can they be happy?" That is *vaiṣṇava's* business. Therefore the *vaiṣṇava* will have no politics. Politics means planning for one's own happiness. So in our society there should be no diplomacy and no politics. Everyone should be eager how to do good to others. That is *vaiṣṇava*. If he's planning something, that "I shall be leader," "I shall be doing something," that is not *vaiṣṇavism*. Politics is not good. ❀

— Morning walk 15 March 1974, Vrindavan.

Rascal Mind

Sri Srimad Gour Govinda Swami Maharaja
Based on Thakur Bhaktivinode's Gītāvalī *9.1*

O stupid mind, rascal mind, mad mind, chant, *"hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare hare hare rāma hare rāma rāma rāma hare hare!"* Then all stupidity will be destroyed. "Get out, stupidity!" Drive out all stupidity by chanting the holy name. *bhaja-re bhaja-re, āmār mana ati manda* — My mind is stupid, evil mind, and it will only be purified by chanting the holy name under the guidance of a pure devotee. *bhajan vinā gati nāi re* — There is no other way out. You should understand that you have come here to do *bhajana*. There is no other way out. *bhajana vinā gati nāi re* —The only way is to do *bhajana* — *"hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare hare hare rāma hare rāma rāma rāma hare hare."* ❀

— Printed in Sri Krishna Kathamrita, volume 2, No.1, page 46. Gopal Jiu Publications. Bhubaneswar. 1996.

Rama's Victory over Ravan

A Summary Study of Vālmīki Rāmāyaṇa, Canto 6, Chapters 102-108

Ravan mounted a chariot and rushed out from the city, eager to fight with Rama. Rama took up His bow and began to shower arrows upon Ravan. From the sky, the demigods exclaimed, "This battle is not being fairly fought. Rama is standing on the ground while Ravan rides in a chariot!"

Taking this cue, Indra called Malati and ordered him to take his chariot to where Rama stood on the battlefield. Malati thus came before Rama, driving Indra's golden chariot which was drawn by 1,000 horses having a greenish complexion. The celestial charioteer then announced to Rama, "My dear Lord, King Indra requests You to kindly accept this chariot for fighting with Ravan. Inside You will find Indra's bow and armor, along with an incomparable spear and various celestial arrows. O Rama, please mount the chariot at once, for the demigods are most disturbed to see You having to fight standing on the ground."

After circumambulating Indra's chariot, Rama mounted, and a thrilling duel commenced. Ravan released a Gandharva weapon, and Rama quickly neutralized it with another Gandharva weapon. Next, Ravan

next column ☞

discharged a *rākṣasa* weapon that took the form of innumerable serpents with blazing, wide-open mouths. In response, Rama released a *garuḍa* weapon that transformed into countless golden eagles that quickly ate up all of Ravan's snake-arrows. This enraged the *rākṣasa* king, who then rapidly discharged 1,000 arrows at Rama. He also shot numerous arrows that pierced Malati, a single arrow that knocked down Indra's flag, and many more that afflicted the horses.

It appeared that Ravan was placing Rama in great difficulty. Thus, the demigods and monkey warriors became quite anxious. Rama then assumed a most frightening form of anger, causing the entire earth with its mountains and oceans to quake. Many evil omens became manifest, with all created beings, including Ravan, becoming afraid.

Numerous demons suddenly appeared in the sky to cheer Ravan toward victory. As if in response, Ravan picked up a fearful dart and roared so ferociously that heaven and earth began to tremble. Then he shouted, "Rama, prepare Yourself, for You shall now die!"

Saying this, Ravan hurled the fearful dart. Soaring through the sky, it made a loud roaring noise, and was encircled by lightning. Rama released innumerable arrows to counteract Ravan's awesome weapon, just as Indra tries to stop the fire of devastation by pouring down torrential rains. When Rama saw all His arrows being consumed by the fearsome dart, He picked up the celebrated spear of Indra and hurled it. While soaring through the air, Indra's spear illuminated all directions, then collided with Ravan's dart, shattering it to pieces that fell harmlessly to the ground.

Rama then pierced Ravan's chest, forehead and horses. Although Ravan was exhausted and blood flowed from wounds that covered his entire body, he nonetheless continued to shower arrows upon Rama in great anger. Indeed, Ravan struck Rama's chest with 1,000 arrows that covered Him with blood. The constant hail of arrows was so dense that Rama and Ravan could no longer see each other clearly because of the created darkness. Still, Rama remained undaunted. Laughing disdainfully, He rebuked Ravan, saying, "O kidnapper of Sita, you are a first class fool for considering yourself a great hero. Actually, you are a great coward, for you only dared to take My wife after deceptively luring Me far away. How can you be proud of overpowering a poor defenseless woman in the absence of her husband? O Ravan, today you will meet your deserved end and the body you are so attached to will become food for jackals and vultures!"

Thereafter, Rama began to shower His arrows with redoubled energy and greater dexterity. This assault was combined with volleys of stones hurled by the monkeys. Ravan became so dazed that he could no longer take up and properly discharge his weapons. Seeing his master's death near at hand, Ravan's charioteer drove him swiftly away from the battlefield, beyond the reach of Rama's arrows.

The charioteer then said, "O king, I took you away from the fighting only for your welfare. You appeared to have lost all your strength and your horses were exhausted. Many inauspicious omens were visible, so I did what I considered to be my foremost duty."

Ravan became pacified by his driver's words, and then ordered, "Go quickly to where Rama is! Once Ravan makes up his mind, he does not turn back until he has completely vanquished his enemies!"

Meanwhile, in Ravan's absence, Agastya Rishi came before Rama, knowing Him to be greatly fatigued from the fighting. After being properly honored and welcomed, Agastya said, "My dear Lord Rama, kindly receive from me the *Aditya-hṛdaya* prayer meant for satisfying the sun god. This mantra bestows great blessings and cleanses one of all sins. One who chants this hymn prolongs his life and remains always fixed on the eternal path of religion."

> O presiding deity of the sun, I offer my obeisances unto you. You are the chief of all the demigods because of your unlimited effulgence, which maintains the entire universe. Indeed, you are worshiped by both demigods and demons for obtaining ultimate welfare. You are the reservoir of all universal energy and the source of life for all beings. As such, you perfectly represent the Supreme Lord, Vishnu, as His empowered expansion. Men who are knowers of the Vedas therefore worship you as Lord Narayan, situated within the sun, by chanting suitable prayers three times daily. It is you alone who destroys the dense darkness of this universe, and thus I bow down unto you, O splendorous one! Again and again I offer my obeisances unto you, O eye of the Supreme Lord and witness of the world's activities.

Agastya Rishi concluded, "O Rama, if You recite this mantra while worshipping the sun god as the all-in-all, then You will certainly be able to conquer over Your enemy."

After imparting these instructions, Agastya took his leave. Rama felt rejuvenated, and thereafter He sipped water three times while uttering the holy names of the Lord. Then, with His gaze fixed upon the sun, Rama recited the *Aditya-hṛdaya* prayer. Doing so, He experienced great transcendental bliss.

One may ask why the Supreme Lord Ramachandra worshipped the *devata* of the sun in order to obtain the power to kill Ravan? In chapter three of *Siddhānta-ratnam,* Srila Baladeva Vidyabushana offers two reasons why Krishna or Rama sometimes worship *devatas* such as Surya and Lord Shiva. One is to teach that devotees should be worshiped. Suryadev is a *vaiṣṇava,* a devotee of the Lord. Baladeva says that the Lord thinks, "Unless I worship this *devata*, people won't worship him." The second reason why the Lord sometimes worships *devas* like Shiva and Surya is described by Krishna to Arjuna in the *Nārāyaṇa Tantra* (quoted in *Siddhānta-ratnam* 3.22). Therein Krishna says, "O Arjuna, I am the Soul of the universe, *viśvātmā,* but I worship Lord Rudra. Why? That is My own worship. By worshiping him, I worship Myself, I worship My soul." Similarly, as described in the *Aditya-hṛdaya,* Suryadev is the representative of Lord Vishnu as His empowered expansion.

As Rama again took up His bow and advanced toward Ravan, Surya spoke to Him from the sky, urging, "Do not delay! Go quickly!"

Rama then ordered, "O Malati, drive quickly to where Ravan is staying, but exercise great caution."

Then, remembering that He was speaking to Indra's charioteer, Rama became embarrassed. He apologized, saying, "I am sorry to have instructed you as if I were your master. I am simply eager to kill Ravan, and hope you will excuse My offense."

Malati was touched by Rama's wonderful display of humility, and soon thereafter, maneuvered Indra's chariot close to Ravan's side. Rama and Ravan then exchanged arrows, as the fighting became quite fierce.

Evil omens appeared, foreboding the destruction of the *rākṣasa* king. Clouds rained blood upon Ravan's chariot, and a flock of vultures followed behind him. A huge meteor then fell close by, causing all the *rākṣasas* to become despondent, convinced that Ravan would soon die.

Conversely, very pleasing signs appeared before Rama, convincing Him that victory would soon be His. Thereafter, Rama and Ravan exhibited the entire wealth of their prowess. The competition becoming so intense that the armies were stunned with amazement. Indeed, the soldiers stood motionless like paintings. They were so absorbed in watching the fight that they did not even think of attacking each other.

When Ravan tried to cut Indra's flag, Rama deflected those arrows with His own. Determined to match Ravan blow for blow, Rama knocked down the *rākṣasa* king's flag. Next, Ravan pierced Indra's horses, but when the celestial steeds did not even stagger, Ravan became frustrated. Thus, Ravan resorted to using his *rākṣasa* powers of illusion to shoot forth clubs, discs, trees and mountain peaks. Rama counteracted all these weapons before they reached His chariot. Both Rama and Ravan continued to dispatch thousands of arrows at each other, and as they collided in the sky, the shafts fell down onto the battlefield. In this way, the fighting continued for nearly one hour, as Rama matched Ravan blow for blow. As all created beings looked on, their minds were astonished with wonder.

Both chariot drivers also displayed great skill, but then, as the chariots came side by side, Rama forced Ravan's four horses to turn away by piercing them with four arrows. This increased Ravan's anger, and he repeatedly pierced Rama with his arrows in retaliation. Rama, however, remained undisturbed. Thus, the exchange of weapons became so feverish that the fighting became unparalleled in the history of warfare.

Suddenly, Rama severed Ravan's head with an arrow. However, as the severed head fell to the ground, a duplicate miraculously appeared in its place. Rama then severed that head, but another replaced it, too. Again and again, Rama continued to sever Ravan's head, until one hundred heads had fallen on the battlefield. Each time a new head appeared in place of the old, Rama wondered, "With these arrows I previously killed Maricha, Khara, and Viradha. I pierced seven *śāla* trees and slayed the invincible Vali. These arrows have humbled great mountains

and agitated the fathomless ocean. How is it that they are now ineffectual against Ravan?"

The *Padma Purāṇa* (6.242.319) describes that Ravan had received a boon from Lord Shiva that however many times his heads were cut off, they would immediately reappear.

The duel thus continued at a fierce pace, with both combatants obsessed with killing the other. Indeed, several days and nights passed without an interval in the fighting. Finally, when Malati saw that Rama was not gaining His desired victory, he inquired, "Why are You only fighting in a defensive manner? My Lord, are You not aware of Your limitless potencies? The hour of doom has now arrived for the king of the *rākṣasas*. Why do You not employ the divine *brahmāstra*?"

Thus reminded of His ultimate weapon, Rama took up the arrow that Agastya Rishi had formerly given Him at the time of their meeting in the Dandakaranya forest. This arrow was personally created by Lord Brahma for Indra's use, and later it was presented to Agastya. The feathers of this wonderful arrow were supplied by Garuda and presided over by Vayu. The excellently sharp head was created with the combined energy of the fire god, Agni, and the sun god, Surya. Mount Meru and Mount Mandara contributed their gravity, becoming the arrow's weight, and its shaft was made from the subtle, ethereal element. Indeed, the wonderful *brahmāstra* arrow was omnipotent and infallible, its dazzling effulgence rivaling the sun.

Empowering the arrow with the required mantras, Rama placed the terrible *brahmāstra* upon His bowstring. While gazing upon the flaming arrow, the monkeys became filled with delight, while a dreadful fear penetrated the hearts of the *rākṣasas*. As Rama pulled the bowstring back to His ear, the earth began to shudder and the heavens appeared to be thrown into confusion. At last, when Rama released the *brahmāstra*, it sped through the air like death itself, falling violently upon the chest of the *rākṣasa* king. Piercing through Ravan's heart, the fierce arrow then entered into the earth, taking Ravan's sinful life along with it. Then, as the wonderful *brahmāstra* reentered Rama's quiver, Ravan dropped his bow from his hand and fell down dead upon the ground.

With great transcendental ecstasy, the monkey warriors loudly proclaimed Rama's victory as they attacked the fleeing *rākṣasa* army. From the sky, the demigods shouted, "*Sādhu! Sādhu!* Well done! Excellent!" as they completely covered Rama's chariot with showers of flowers and beat upon celestial drums. With Ravan dead, the *ṛṣis* and demigods felt great relief and the peace of mind that they had not enjoyed for a very long time.

One may question why it was that Lord Ramachandra did not earlier aim his arrows at Ravan's heart? Tulasi Das, a medieval *vaiṣṇava* in the *Rāmānandī-sampradāya* (a branch of the *Śrī-sampradāya*), offers an interesting explanation in his *Rāma-carita-mānasa* (6.20.7-11). He says that Lord Rama was careful not to shoot Ravan in the heart, because He knew that Ravan was always meditating on Sita, and hence Sita was in Ravan's heart. Sri Rama instead chose to repeatedly cut off Ravan's heads. This angered and disturbed Ravan to the point that he forget about Sita. And only then did Rama shoot the fatal arrow.

Bibliography

— Valmiki Muni. *Śrī Rāmāyaṇa*. English translation by Sri Rohini Kumar Das. Unpublished manuscript, copyright Bhaktivedanta Book Trust.

— Tulasidas. *Śrī Rāma-carita-mānasa*. Hindi with English translation by R.C. Prasad. Motilal Banarsidass. Delhi. 1994.

SRI KRISHNA KATHAMRITA BINDU

A free bi-monthly service provided by:
Gopal Jiu Publications
c/o Sri Krishna Balarama Mandir
National Highway No. 5, IRC Village
Bhubaneswar, Orissa, India, 751015
Phone: (0674) 2553250, 2557026
Email: katha@gopaljiu.org
Website: www.gopaljiu.org
Subscriptions: minimag@gopaljiu.org

Gopal Jiu Publications is a branch of the International Society for Krishna Consciousness, Founder-Acharya His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Quotations from the books, letters, and lectures of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada ©Bhaktivedanta Book Trust International. All other materials, unless specified, © ISKCON Bhubaneswar/Gopal Jiu Publications. All rights reserved. Blanket permission is given to redistribute *Bindu* in electronic or print form provided no changes are made to the contents.